776 **Twelfth Chapter, which tells of the Goddess of Vice (Tlaçolteotl).**[52]

Tlaçolteotl was also called Ixcuina, and also Tlaelquani. As to the name Tlaçolteotl: it was said that it was because her realm was that of evil and perverseness—that is to say, lustful and debauched living. It was said that she ruled and was mistress of luxury and debauchery.

776 And as to her name Ixcuina: it was said there were four
551 women—the first named Tlacapan (the older sister), the second Teicu (the younger sister), the third named Tlaco (the middle sister), the fourth named Xocotzin (the youngest sister).[53] These four women, it was said, were god[desses]. These, each separately, were called goddesses of luxury (Tlaçolteotl).

And as for her being called Tlaelquani:[54] it was said it was because one told, one placed before her, all vanities; one told, one spread, before her all [one's] unclean works—however ugly, however grave; avoiding nothing because of shame. One exposed all before her, [and] made one's confession in her presence.

776 It was said: evil and perverseness, debauched living—these Tlaçolteotl offered, inflamed, inspired. And likewise she forgave. At her whim, she removed the corruption; she cleansed; she washed. In her hand lay the [cleansing] green and yellow waters.[55]

[783] And thus she pardoned; thus, at her whim, she removed the corruption. In her presence confession was made; before Tlaçolteotl the heart was opened; before her one recited, one told one's sins.

793 And her warden[56]—he who saw for her—was a seer,[57]
776
783

Ixic matlactli vmome capitulo: ytocapa tlatoa ya tlaçolteotl.

In tlaçolteotl: yuan itoca ixcujna, yuan itoca tlaelquanj. Ixic motocaiotia tlaçolteotl, quj ipampa, quj ixhuatl yiuhca, ytlanpa, ytech pouj, in tenahoã, in tlaçalli: in qujnemoquj, eoliuanjlizoli, quj ipan nemoã, ypan tlamomoz, yn aujlizanjlizquj.

Auh yejc itoca, ixcujna: quj nãnãuj omã, in ciua: yejc in ytoca tlacapan, yejc ve, ytoca teicu, yejc vy, itoca tlaco: yejc nenj itoca xocotzin. Jnjqua hin, nauiacin ciua: quj nemoã. Jnjqua hin, cenaiuca ytocauh: tlaçolteotl.

Auh yejc motocaiotia tlaelquanj: quj ipampa, inimjc mjtoa, inijqua nappa, yn jnqujch nenpalli: inqua mjtoa, momelaoa, yn jnqujch tlahellachiualli: inmomel omoa tomamauhti, iromomel omoa eujli: ach mopinaviuiaoa, vel mochi, inqua neci, inqua mjtoa. Notolmelaoaltili.

Qujlmach in tlaçolli, in tenahoã, in aujlizanjlizoni: inhuel qujnemaca, ic temoã, ic tehiptlaz in tlaçaltoni. Auh çan no inhuel, qujnpalleuja: inhuel chico, ixnamic qujvica, qujxoca: inhuel, tepupuca, tehuiloa: inhuel inmic mamj yn motolaloã, in tzopelotl.

Auh injc qujnpopolleuja yejc chico, ixnamic, qujvica, qujxoca: inqua neixcujtilia, inqua neixmatcaoaia, yn tlaçaltoni, inqua nappa, mjtoa, in tetlachiual.

Auh in, ynamic, ytlacatcauh tenchiua, in tlapoviuhqui, in

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51. The chapter on Tlaçolteotl is not included in *MS Academia de la Historia* nor *MS Biblioteca del Palacio*. Hence it is not among materials in Seler's *Ensayo Especial*, nor, probably, elsewhere.

52. Cf. Edward Seler, *Translation of the Aubin Collection*, p. 99: "It is the goddess who is by the interpreters called *Ixcuina*, 'she of the two faces' or 'of two-colored face,' and Tlaelquani, 'Goddess of Dirt,' and is explained as goddess of lust, of sensual love, and as patroness of adulterers. . . . She, this goddess, or these goddesses—for under the designation *Ixcuina*, she was thought of as in the plural number, and, indeed, as named by Sahagún in his first book, as four sisters of different ages—was the deity who according to this legend, introduced the peculiar kind of sacrifice which was offered to the earth—the throwing or daubing with excrement." The names of these four sisters were erroneous gloss' names. See p. 41.

53. Name of fifth as of unborn (*Sahagún, op. cit.*, pp. 92, 94). Sahagún's corresponding Spanish is "*nombres de cosas sucias.*"

[846] 54. Cf. Edward Seler, *op. cit.*, p. 97, discussing Chalchiuhtlicue and Tlaçolteotl: ". . . the water . . . is not only emblematic of the sensuality and evanescence of earthly being, in that it sweeps away all things, but is also the symbol of purification and cleansing; it removes filth, which is sin. Three months the midwife when four days after its birth she subjects the child to a ceremonious washing: 'My son, water was thy Mother, the Goddess of Water, Chalchiuhtlicue. May the cleanse of the dirt which thou hast of thy father and thy mother.' . . . 'My sacrificer to the Mother, the Father, the Lady Chalchiuhtlicue, the Lord Chalchiuhtlatonac . . . cause the water, the blue (*Matlalin*), the yellow, (*Tzapalin*), now it weak thou, may it cleanse thee perfectly, may it take from thee the evil which thou hast from the beginning of the world, which clings to thee from thy father, from thy mother.'" Sahagún (*Historia general*, Vol. II, pp. 191-2), notes ". . . *creyeron que la persona caida a la tierra del cielo llamada* Chalchiuhtlicue *y* Chalchiuhtlatonac, *y dicen así:* 'Señora nuestra Chalchiuhtlicue *y* Chalchiuhtlatonac, *vosotros ha a nuestra presencia esta criatura: rogamos que la curiñeis.' Dicho esto la persona llevaba el agua echaba sobre ella su remedio, y luego la daba a gustar a la criatura y también la echaba el poder con ella, y el echaba de la cabeza, a manera de cruzado se ponia el dios y criaba a los niños;*" y *decian de esta manera: 'Hija mia muy amada, y a mi amiga dueña, hija mia muy amada—, llegaste a nuestra madre y padre la señora Chalchiuhtlicue y Chalchiuhtlatonac; tuvieron ella, porque ella es la de lavar a nuestra y en las heces en este mundo.' Y luego metia en el agua a la criatura, y decia: 'Entra hija mia—a hija mia—en el agua, que es buena Mulliler y Tzapalliler, llevan en ella, limpiara lo que está en todo lugar, y trigo por bien de ayentar de ese todo mal que cuelo con una desde antes del principio del mundo.'" Seler (loc. cit.) establishes a comparison between Chalchiuhtlicue and Tlaçolteotl. In the fifth week of the *Tonalamatl of the Aubin Collection*, which is ruled over by Chalchiuhtlicue, the water goddess holds the hand of Tlaçolteotl in her hand. In the *Codex Borbonicus* for the corresponding fifth week, a stream of water issues from the throne of the water goddess and in the current is the headdress of Tlaçolteotl. There are illustrations accompanying Seler's remarks on the relationship between the two.

57. See Sahagún: *Florentine Codex*, Lib VI, cap. xiii (xiii, xxxiii); also *Historia general*, Vol. II, p. 249.

58. See Chap. VIII. Seler (*Ensayo Especial*, p. 5) uses the term *Kalendermenschen*.

846 Thirty-fourth Chapter, in which are told and mentioned what they did when they visited women recently delivered, and other things which were done where a woman recently delivered dwelt.

And here it is told that when a child was born, and when [the mother's] relatives knew of it, and it was known and the news spread and was noised abroad, her family and blood relations were assembled and brought together. They set forth, and came and proceeded to visit the much revered child.

When they entered, at the very first, they took ashes; they anointed their knees with ashes; they rubbed themselves. And also they put ashes on the knees of their children yet in the cradles; or those still crawling, going on all fours; those who stood, who already took to their feet; the boys, girls, youths, young men, unmarried girls, and young women. Everywhere, on all parts of the body they placed ashes; on every joint and articulation: their ankles, their elbows, their buttocks, over the kidneys, the napes of their necks, their shoulders, but especially their knees.

[751] And it was so said and averred that thereby they would not become lame. But if this were not so done, they would become lame, and all the joints, in every place, would creak.

846 372 And also for four days they carefully watched the fire. It never went out. It continued to flare up, to grow and increase, to flare red. They thus carefully started it; it was well set. And no one might take the fire. And if anyone wished to take the fire, or a light, they would not give it to him, lest he take renown from the child who had been born, until the [851] four days had ended, or for still a few days, when they bathed him.

Injc cempoalli ommatlactli onnavi capitulo, vncan mjtoa, motenco: in tlein quichioaia in quimoatlapaloaia in mjxiuhque: yoan in oc cequj in muchioaia, in vncan onoca mjxiuhquj.

Auh njcan mjtoa: in jquac aquja tla otlacat piltontli: in oconmatque yoiolque, in onmachoc, in otepan oconmati, in otepan onmotecac. Niman ic nenechicolo, tecenqujxtilo, in jtlacaiooan, in jcujtlacolloc eoa, viloa, pipilioan in qujtlapalozque, in jxco, ijcpac, tlichiazque piltontli.

In iquac oncalaque, oc ie achto cuncuj in nextli: ic onmotlanquaneuja, onmomamatiloa: yoan no quimontlanquanezuja in inpilhoan, in oc coçulti, anoço in ie movilana, coioneneme, in ie moquequetza, in ie imjcci caana in oquichpipiltotonti, in cioapipiltotonti, in telpupuchpipil, telpucatoton, ichpupuchpipil, ichpocatoton: novian qujotlatlalilia in nextli, in jxquican inçaçaliuhian, in jmjhilpicaiocan, in jnquequetzuititech, in jnmolicpi ytech, yn jntzintenpan, in incujtlacaxiuhian, in jnquechtepultitech, in jnacolpan: oc cenca ichoatl in jntlanquac.

Iuh mjtoa, quilmach ic amo tlanquananatzinjzque: auh intlacamo yuh muchioa, tlanquananatzinjzque: yoan nanatzinjz, in jxquican in çaçaliuhian.

Auh yoan tavilhujtl in vel quipia tletl aquĕman cevi, xotlatica, oalantica, oacalantica, mopipitztica, vel quicpeoa, vel ic peuhtica: yoan aiac vel ontlecuj. Auh intla aca ontlecujznequj tletlecujc: amo ıquimaca, injc amo quitleiocujlizque piltontli, in otlacat: ixquichica in tntlamj navilhujtl: anoço in oc inquilhujtl calnenque.

[p. 112 is blank]

844 Ninth Chapter, which telleth of the umbilical cord.[7]

Inic chiconavi capitulo, ytechpa tlatoa in tuic.

The time of cutting the umbilical cord of small children was also [one of] their delusions. If it were the umbilical cord of a boy, they buried it far away. The brave warriors hung it on themselves and bore it with them into battle.[8] And if the father were skilled in war, he left it; he buried it there, in the midst of the battle ground. It was said that [the child] would be skilled in war, if he grew.

And if it were the umbilical cord of a girl, they only buried it at the edge of the hearth. It was said that this was because her abode was only the house; only and alone she took charge of drink and food, dwelling by the grinding stone. For this reason only in the house did they bury her umbilical cord.

In jquac quinticrequja pipiltotonti: no encatca innetlapololtiliz. Intla oqujchtli izic, vcca in tonocaia: vnpan ianc, tetech conpiloaia, quitquija in tiacoan: auh intla iavc matinj teta, ichoatl conocaoia: vnpa contocaia in ianecpantla, qujlmach: iavc matinj yez intla veijaz.

Auh intla ciopiltontli izic: çan netlecujltenco in contocaia, qujlmach ipampa: yn çan cali ynentla, in çan ic isquich qujnocujtlevia atl, tlaqualli, metlatitlan nenemj: ipampa yn, çan calitic contocaia in jzic.

843 Tenth Chapter, which telleth of the pregnant woman.

Inic matlactli capitulo, ytechpa tlatoa in otztli.

Of the pregnant woman there also was a delusion of the natives. If a pregnant woman wished to go walking during the night,[9] then she placed a little ash in her bosom.[10] It was said that thereby she protected the child within her, in order that he should not meet [an apparition] somewhere. In this wise she took care of her child.

In jtechpa in otztli: no vncatca innetlapololtiliz in njcan tlaca: in otztli, intla ioualtica nenemjlhequj: njman ixillan contlalia aqujton nextli, qujlmach ic quipalevia in jtic ca piltontli: inic amo quitenamjctiz casa, iuhquja ic quinalvitiuh ycneuh.

846 Eleventh Chapter, which telleth of the woman lately delivered.

Inic matlactli oce capitulo, ytechpa tlatoa in cioatl, in quinoallacachioa.

Another thing the natives did in their folly. When they would visit one who had [just] borne a child, if they took their [own] children with them, they then quickly placed ashes on their temples, knees, and shins, and everywhere [did they place ashes]. And the woman who applied the ashes sat before the hearth. It was said, if they did not place ashes on the knees of the children, that when they walked, their knees, wrists, ankles, and foreheads would crackle.[11]

No centlamantli a inaqujnamacaio maytia, in njcan tlaca: yn jquac tla quitlapalonquc mjxiuhquj, intla inpilhoan qujuvica: njman ycuaca qujnonextitoja incamoscan, in jntlanjcnco, in jntlanjcnco, in ye inquican tocaçaliuhcan: ican quimocavia, noviam: auh in tenexhuja tlecujlixquac motlalia, cioatl: qujlmach intlacamo quinclanquanexvinque yn pipiltotonti: çatl tlatlatzintinemja in jntlanqua, in jnamaquechtlan, in jnxoquechtlan, yn jnjxquac.

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7. Literally, "our navel." Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun aus dem Aztekischen übersetzt* (Gesellschaft, Walter Lehmann, and Walter Knoche, eds.; Stuttgart: Strecker und Schröder, 1927), pp. 314 ff., translates a comparable passage found in the *Academia de la Historia* MS.

8. Corresponding Spanish text: *"el lugar, donde se dieron los batallas."*

9. *Ibid.*, *"andar de noche, sin ser estorbados."*

10. *Ibid.*, *"en el seno, y en la chimenea juntos a la cama."*

11. *Ibid.*, *"si acaso no se hacia aquellas crianzas, quedarse rengos de las coyunturas; y . . . andar ellos, cuando iban quando las tenian."*

252 it over." Or if, perchance, her husband had gone somewhere distant, she said: "Now he cometh, for he hath kicked over my tortilla."

napa veca oya, quitoaia: ca ye huitz, ca quiualiliccac yn notlaxcal.

861 Fifteenth Chapter, which telleth of small children who licked the surface of the grinding stone.

When small children licked the surface of the grinding stone, the mothers chid and scolded their young ones for it, and restrained them from it, saying to them: "Do not lick the grinding stone; your teeth will thus quickly break and fall out." Because of this, they filled their small children with great fear, so that this would not befall them.

Injc caxtolli cpitulo, ytechpa tlatoa yn pipiltotonti quixpaloa metlatl.

In jquac pipiltotonti quixpapaloa metlatl: yc teoaia, yc quimaoaia, yc quintlacaoaltiaia in tenancan yn jnpillhoan, quimjlhujaia: macamo xicpapaloca in metlatl, yc iciuhca cocotoniz, yciuhca vevetziz in amotlan. Ipampa yn, cenca quimjmacaxiltiaia in piltotonti: injc amo iuh ynpan muchioaz.

Sixteenth Chapter, which telleth of him who leaned against a square pillar.

When they saw one who leaned against a square pillar, there also was folly of the natives;[15] they chid him for it, and restrained him from doing so; they prevented their children from doing it. They said to them: "Do not lean against the pillar; it is a liar." Thus did they speak: "It giveth one lies; it is like unto one who lieth." [With] this, they terrified the children lest such might befall them and they tell lies.

Injc caxtolli ome cpitulo, ytechpa tlatoa: yn aquin itech motlaxticac tlaquetzalli.

In jquac aca quittaia, in itech motlaxticac tlaquetzalli: no vncatca innetlapoloaiiz, in njcan tia: yc teoaia, ic tetlacaoaltiaia, ic quintlacaoaltiaia in jnpillhoan, quimjlhujaia: macamo ytech ximotlaxtica in tlaquetzalli, yhiztlacati: iuh quitoaia: ca ichoatl quitemaca in itztlacatiliztli, itech quicuj: in aquin ihiztlacati. Injn, cenca quimjmacaxiltiaia in tepilhoan: injc amo iuh inpan muchioaz, ynjc amo yhiztlacatiuque.

861 Seventeenth Chapter, which telleth of the maidens who ate standing.

264 In times past, when the natives saw their maidens eat standing, they also restrained them from it. They prevented their children from doing so. They said to them: "Eat not while thou art standing. Thou wilt marry far from here.—Who will follow thee?" It was said that it would befall one that she would marry in a distant place; she would be taken somewhere far away, not in her own city where she lived.

Injc caxtolli omome cpitulo, ytechpa tlatoa yn ichpopuchti in çan moquequextimanj tlaqua.

In ie vecauh in njcan tlaca: in jquac in quimjttaia in jmichpuchoan ỹ çan moquequextimanj tlaqua: no yc tetlacaoaltiaia, ic quintlacaoaltiaia in jnpillhoan, quimjlhujaia: macamo ximoquextica in titlaqua, veca timoochotia, ac mjtzicxitocaz: quilmach ichoatl ipan muchioaia, in veca moquichvatia, in cana veca vjco: in amo yaltepeuh ipan nemj.

846 753 Eighteenth Chapter, which telleth how maize cobs were burned.

When one had just given birth to a child, she who, residing there, had given birth should not then burn maize cobs. It was said that if there [maize cobs]

Injc caxtolli onney cpitulo, ytechpa tlatoa: in qoemjn motlatia olotl.

In jquac aca mjxivia, avel vncan quitlatiaia in olotl: in vncan onoc mjxiuhcuj, quijl intla vncan tlatlaz: yc ichchichitinja in piltontli. Auh intla ça

15. In ajaue the mid dunt.

were to be burned, because of it the child's face would be pock-marked.[16] And if maize cobs were to burn there, first she passed and carried them before the child's face,[17] so that such would not befall him—so that his face would not be pock-marked.

vncan tlatlaz in ololtl: achtopa ijxco conquijquixtilia, ijxco convivica in piltontli: injc amo iuh ipan muchioaz, injc amo ichichitinja. 846 753

Nineteenth Chapter, which telleth of the woman with child.

Injc caxtolli onnavi capitulo, ytechpa tlatoa: yn cioatl ocxtli. 843

The woman with child might not look at one whom they had hanged, because, it was said, when she gave birth, the child would come forth with a cord of flesh wrapped about his neck. Wherefore in times past they frightened pregnant women from doing so.

In cioatl ocxtli, amo vel quittaz in aquin ie quipilon: yehica, quilmach in jquac mjxiviz, nacatica oalquechmecaiotiaz in piltontli. Ipampa yn, ic quimjmacaxtiltiaia in ie vecauh in ocxtli.

Likewise, when a woman was with child during an eclipse of the sun or moon, she might might not look at it. It was said that if she saw it, her child would be harelipped. But in order to forestall this, the woman with child placed an obsidian knife in her bosom; it was said that thereby her child would not be harelipped.

No yoan yn jquac ocxtli cioatl, in jquac qualo tonatiuh, anoço metztli: amo vel quittais, quilmach intla quittaz: tenquatic iez in jconeuh. Auh injc quipalevisia ocxtli: ytztli ixillan contecaia, quil ic amo tenquaiviz in piltontli. [821]

Neither might she chew asphalt,[18] it was stated, lest the child be harmed in suckling[19] when he was born. And she could not walk about at night; it was felt that her child would be one who cried much. Likewise men might not walk about by night; perhaps they would come upon a ghost; perhaps the child would suffer a sickness of the heart. And so that this would not happen, the woman with child placed a pebble, or ashes from the hearth, or wormwood,[20] in her bosom. And the men [carried] a pebble, or tobacco [on the chest]; for it was said that also, at that time, [the child] might acquire what they called a swelling.[21]

Amono vel quiquaquaz in chapuputli, quil ic amo motentzoponjz in piltontli: in jquac otlacat. Yoan amo vel iooal nenemiz, quil cenca chocanj iez in jconeuh: no iuhquj in toquichtin: amono vel iooal nenemjz, anoçe itla quimonamjctiz, aço mjmjqujz. Auh injc amo iuh ipan muchioaz ocxtli: xaltetl, anoço tleconextli ixillan quitema, anoço iztauhiatl. Auh in toquichtin xaltetl, anoço picietl: iehica quil no vncan quicuj, in quitoa: aiomama. 843 753

16. Corresponding Spanish text: *"la cara del niño, que sera manchada: sera pannosa o hoyosa."*

17. *Ibid.*: *"tomauan primero en la cara del niño, llamandolos por nombre, sin tocar en la cara."*

18. *Chapuputli*: *"especie de asfalto; betún de Judea. . . . Los indios le usauan antiguamente como masticatorio"* (*chapoputz* — Santamaría, *op. cit.*, Vol. I, p. 488). The corresponding Spanish text has *"aquel betun, que llamā tzicti."* On the relationship between *tzicti* and *chapoputli*, see Sahagún (Garibay ed.), X, 24, 38 and 27; and also Vol. IV, pp. 233, 265, for definitions.

19. Corresponding Spanish text: *"accidentes espantables, que llamauan tzontecomatzitzic, que suceden dellos, los criauan recien nacidos; y causase de que quando mueue la criatura, dá en rostro de presto la sangre, de la boca, lastimandose en el paladar; y luego quedā muertos."* Cf. also Sahagún (Garibay ed.), Vol. IV, p. 344; and Bernardino de Sahagún: *Historia general de las cosas de Nueva España* (Carlos María Bustamante, ed.; México: Alejandro Valdés, 1829), Vol. II: *"tzontecomatzitzic (hay tzontecomatzi) o sea enfermo en la respiracion, que suceden de ello los primeros recien nacidos."*

20. Identified: *"cenizas de almenar"* (corresponding Spanish text); *estafiate* (*Artemisia mexicana* Willd.) — *"las hojas despiden fuerte olor aromático y tienen sabor amargo. Tienen varias aplicaciones poderosas"* (Santamaría, *op. cit.*, Vol. I, p. 428).

21. Cf. Sahagún (Garibay ed.), Vol. IV, p. 334.